made available with a confidence which to some contemporaries seemed almost excessive.

We have seen above something of the share which Jews took in the great maritime discoveries. More than this, to be sure, was needed to open the ocean highways of the world to travellers and commerce—the enterprise of those who made international shipping the wonderfully-organised thing that it is to-day. In this, too, Jews played their part. The first ship which went to the Western hemisphere under the Venetian flag, at the close of the eighteenth century, and thus raised hopes that the glories of the Serenissima might be restored, was despatched by the firm of Treves de' Bonfili. Joseph Henry was the first person to build ships in Canada for the Transatlantic trade, thus founding the Canadian Mercantile Marine: while the earliest service between Montreal and Antwerp was established by Jesse Joseph. Emile P6reire, of Paris, took part in the organisation of the first French Transatlantic steamboat service.

Joseph Samuda (as has been mentioned) was the pioneer in building iron vessels, before the days of steel, while Sir Alfred Yarrow, the great engineer and shipbuilder of the last generation, was semi-Jewish. The German Mercantile Marine was raised from nothing to the remarkable position which it enjoyed before 1914 by the genius of Albert Ballin, the only German in a prominent position who found the disgrace of his country's defeat too great to bear, and died at his own

hand. Yet notwithstanding these services the Jewish influence in the world's shipping to-day is negligible: and even the Hamburg-Amerika Line, which owes its existence to Jewish genius, is now *Judenrein.*

Part of Sombart's thesis of the position of the Jew in modern Capitalism is that, while his part in the distributive trades has been disproportionately large, he has